¶A GODLIE Sermon,

Preached on Newe yeeres

day last, before *Sir William Fitzwilliam Knight*, late Lord deputie of Irelande, *Sir Iames Harrington Knight*, their Ladyes and Children, vvith many others, at Burghley in Rutlande.

By the minister of God
Anthony Anderson.

Hereto is added a very profitable forme of prayer, good for all such as passe the seas: by the same author framed, and vsed in his aduentured iourney.

Psal. 37.
Marke the vpright man, and behold the iust, for the ende of that man is peace.

¶*Imprinted at London by* Thomas Purfoote for *Lucas Harison, dwelling in Paules Church yarde.*

Anno Dom. 1576.

Christus passus est pro omnibus sufficienter,
sed pro electis efficienter.

¶TO THE RIGHT worshipfull Sir William Fitzwilliam Knight, late Lorde deputie of Ireland, Sir Iames Harrington Knight Maſter Ihon Harrington his ſonne and godly heire, their vertuous Ladies, Wiues and faithfull children:

Anthony Anderſon *Preacher of Chriſts Goſpell, wiſheth all health in Chriſt our Lorde.*

THough I vſe not (more thē briefe notes) to write my ſermons (yet right worſhipfull) for that of ſome of your godly religious children, I was more then earneſtly entreated to ſet downe this Sermon, my ſimple newyeares gift (beſtowed in comon amongſt you) I after lōger ſute then there was great cauſe, graunted, and haue penned downe the ſame, ſo neare as I can

call to my memory the manner of my speche. The order and disposition I haue exactly obserued, and not omitted any note or authoritie of scripture by me then alledged. And as it is vnpossible for him that penneth not his Sermons, to set them downe, euen so, and with the selfe same words in all places as he spake them: So to all my possibilitie haue I performed as neare as may be my order and speech. And some thing haue I added in some place, which want of tyme trained me from at that present. And if any lesse ye nowe lyke then when you herde the same, consider then the difference betwixt reading & preaching the selfe same truth, and matter. Gods grace did the assist the preachers spirit, voice, gesture and disposition, & likewise your hartes by his spirite were made to hunger this holy bread. And now you haue the liuing wordes, (but seuered from the lyuely voyce) which neuer can bring like profit to the godly hartes, vnles greate thirste of the matter, cause the resemblaunce of the maner howe, to stande as freshe before your eyes. The Lord graūt it to profit as much as my good will is, &

then shall my small labour be fully recompensed. I haue ioyned here to the forme of prayer which I gaue to your worship (good Sir William) at Holme Patricke in Irelande, very good for all such as passe the seas, as our selues haue tasted by good proofe, the comforts receiued in our late arriual the lord be praised therefore. Take the small gyft with the geuer, all yours (as he may) in the Lorde: to whome (vvith dayly thanks for your great curtesie to me in Irelande), I in my prayers commende you & the rest vnfainedly. Ian. 3. 1575.

Your worships in the Lord

Anthony Anderson.

The Lord is my sheperd therfore shall I want nothing.

He maketh me to rest in greene pasture, &c.

RIght worshipfull and dearely beloued brethren, it hath from auncient dayes bene receaued, that in the first of the newe yeare, eache friende doth salute his other with some token of friendship, and therwith wisheth to such his friende all helth & good prosperitie in God. which ciuill custome in *Newyeares gyfts*, I do allowe in ciuill sort, and hauing so many freinds here assembled, haue purposed, to benefite you all at once, and with suche a speciall gift as of euery of you (the same being worthely receaued) I shall be deemed to haue satisfied my office belōging my boūden amitie to you all. The gift I exhibit is a portion of Gods heauenly *treasure*, fully sufficient from this first day of the yeare to enriche you aboue measure in Christ, so that you vse the same wyth the spirituall instrument of faithfull and obedient practise, continually in your hartes. And this *treasure* sorth of the *Psalmists*

treasury

treasury I haue receaued, and by the same spirit deliuer it to you in the Lord, whose grace the Lorde vouchsafe to be oures in this holy actiō for his Christes sake. The *treasure* it selfe is the. 23. *Psalme* of the Prophet Dauid, the which Psalme was made by that holy king, after the receipt of his kingdome and Crowne, wherto he confesseth God to be his onely helpe, and promiseth to him selfe by the former receyued benefites, an absolute warrant of Gods heauenly prouidence in his succeeding Regiment. The words are thus.

The Lord is my shepherd, therfore shall I want nothing.

He maketh me to rest in greene pasture, and leadeth me by the still waters. And so forth to the ende of the Psalme.

I purpose (hauing thus by prayer called vpō god) to giue you the Psal. by verses, and of euery of them such comfortable lessons, as the Lorde in mercy shall gyue me to vtter vnto your Christian hartes, and with as much breuitie as may be, because of the extreme cold, that so we may more speedely approche the Lordes holy Table to receiue his heauenly mysteries.

The Lord is my shepherd. &c. The Prophet

calleth his God a *shepherd*, because of his prouident care ouer him one of his chosen lambes, which word (*shepherd*) importeth an office of continual feeding, of dayly care, of feruẽt loue to the flocke vnder his charge, of watching, guiding and defending, to the best safety of his sheepe. All which the noble Dauid, by the spirite of Gods instructiõ knoweth to be in the Lord, his & our god, & therfore he giueth his maiestie, this most apt ryte: *The Lord is my shepherd.* Dauid the prophet vseth the
Psa.77.21 Psal.80.1. phrase which God by his holy spirite giueth to him & his other Prophets in calling the Lord a shepherd, as thus. *Thou diddest lead thy people lyke sheepe by the hand of Moses and Aaron.* Againe, *O thou shepherd of Israell herken which leadest Ioseph lyke a sheepe.* And when God will by his Prophet foretell in what sorte he will
Esai.40.11 visite his people, he promiseth his visiting Christ by this name, saying: *He shall feede his flocke lyke a shepherde, he shall gather the lambes with his arme, and cary them in his bosome, and shall guide them with young.*
Psa.110.1 Mat.23. Act.2.34. Lykewise in the Prophet Jere.22.4. & Ezec.34.10.12. This shepherd Christ is Dauids shepherd and Lord. *The Lord said vnto my Lord, sit thou on my right hand, vntil*

I make thine enemies thy footestole. In which place Dauid calleth Christ his lord, which is to him & to all ỹ chosen children of god the appointed shepeard of their soules, as Christ him selfe doth witnes, saying: *I am the good shepeard*, the good shepeard giueth his lyfe for his sheepe. And Peter in his first epistle thus: *Ye were as sheepe going astray: but ye are returned now vnto the shepeard and byshop of your soules.* In a good shepeard are to be required these things, all which are most aptly found in Christe our good shepeard. He must be of sounde skill, to know his sheepe from other mens cattel, & this is said of Christ, I know my shepe by name, & am knowne of mine. He must haue skill in pasturing his sheepe, least he bring them to rotten soyle, and wasting grasse. In Christe is the onely pasture of mans soule, in whom all saferie of foode is, for his glorious gospel is our heauenly foode, his spirite & life is our celestiall diet, & by the mouth of our faith, this our bread of lyfe is of euery of vs that beleue, firmely eaten, and the same is so sounde and sweete pasture, that no rot and death can come vnto the worthy fieldes; or any lesse able is yt then his

Io. 10. 11.

1. Pe. 2. 25.

Io. 5. 14.

diuine

diuine power to bring vs to life eternall. Thirdly a good shepeerde must haue will to feede according to his skill, that so his sheepe may not be pyned for want of his louing paynes: So Christ is most louing of all others to feede his lambes, who hath not spared to lay downe his lyfe for the foode of his sheepe. willing to feede, for he calleth all men to hym for pasture. most carefull of their diet, and therfore he hath left their *Pabulum* his holy worde to the ende of the world, whereby his beloued sheepe should become fatte and well lyking in him, and hath to this ende commaunded Peter to feede, & also hath from thence tyll nowe, and will to the ende of this worlde feede his pastors from among men, to feede men with the breade of life, Christ in his word & Sacraments. Further a good Shepeerd taketh greate care ouer his sheepe, and vigilantly doth searche if so any of them skabbe, or be infected, and finding them faultie, hee addresseth him selfe to their amendment: so Christe our Lorde doth dearely care ouer his flocke, they be to him as the apple of his eye, for them he hath payd the price of their synne, and deadly disease, namely his

Jo.10.15. Mat.11.28

Jo.21.15. 16.17.

Act.20.28. Luke.15.4 5.

his owne heart blood, he seeketh the lost and caryeth thē on his owne shoulders, he annoynteth their sores with the soue= raigne salue of his mercy and iustice: with ỹ one he pacifieth, and that because he fully satisfieth his iust Father: with the other he coureth our sins & healeth our infirmities. He most louingly loketh into our weakenes, and beareth vp our infancy, he breaketh not the bruised rede, nor quencheth the smoking flaxe. He suf= fereth not our lyues to be lasciuious, but scourgeth and purgeth vs, that we may bring forth more frute. Lastly a good shep= perd hath himselfe, his staffe & shepeardes dog, to help & aide his wandering flocke. Euen so hath Christe giuen him selfe for our defence, his preaching prophets haue of him especiall charge to feede his flocke, and them protect continually: and great plagues hath he appointed to suche ydle shepeards as no way fede his lowly lābes: and though all men faile, yet Dauid byd= deth vs all be glad, for the Lorde is our shepeard therfore shall we not want. And now dearely beloued, tyme and place re= quireth to speake something of ỹ sheepes propertie, which belong to that shepeardes

Mat.18.12
Lu.10.34.
Esai.53.
1.Pe.2.24.
Ma.12.20.
Io.15.2.
Io.15.2.3.
Eze.3.18.
Act.20.28.
Zach.11.17

Christ,

Christe, the which thing knowne, euery man and woman with their young ones, may with examination of them selues, dest say to God, I am thy sheepe, for thou O Lorde art my sheperd. For of no other is Christ the Sheperd, but of those which know their wandring wickednes, & feele their state to stand in him their God, and spedely submit thē selues vnder his tuitiō. And to this is Dauid our guide, who notwithstanding he was rich and a mighty king, yet he freely confesseth his health to be in this, that he is the Lords sheepe, & hath Christe to his euerlasting sheperd. In a sheepe are sundry thinges agreeing, with the corruption of our nature, and therefore standeth in great nede of an expert sheperde. She is foolishe and vnwares of harmes, she runneth into dayly daungers in her selfe remedies: So we by nature are vnwise, and blynde to all heauenly thinges. Or can the naturall man sauor the thinges which be of God, or yet keepe hym from the wandring pathes of death. The wandring wayes of all the beste may set downe this: to the other sorte, for all to true, that man can not but sinne and dayly runne from God

Rom. 8

1. Pet. 2.

the

the Lorde. Our Dauid he, may ſtande as able among the reſt, to this for proſe, neither can any in the fleſhe by the qualities fleſhy pleaſe God. A ſheepe for weakenes and want of courage is vnable to ſtande agaynſte ſo many her deuouring fors, the Fore, the wolfe, and the rauenous Lyon: nor is the ſtouteſt mā in ỹ earth by nature, of power to gyue checke vnto ſynne, who like a ſubtill Fore lyeth lurking and fawning for his pray of Chriſtian ſoule: or from the gaping gulfe, of woluiſhe chappes that hipocritically ſeeke his ſpoyle: or yet from the raging Satan, who goeth roring abroade ſeeking euery where whō he may deuour. The good ſheperde Chriſte therefore is moſte requiſite, in whom againſt all theſe we may goe in and out ſafely, and finde paſture.

Rom. 8.

1. Pe. 5.

Io. 10.

But els the naturall ſheepe hath qualities right good, which are frequented in the children of God, they know their Paſtors whyſtle, and thereat they yelde vnto his will. So the ſheepe of Chriſte refuſing all ſtraunge voyce, they herken vnto ỹ word of our ſauiour Chriſt, & ther-

in

su they take such comfort as hauing therin full contentatiō they eschew all others charme, be they neuer so subtill, & sly. The sheepe is euer feding with his fleece those, which no way haue pleasured him, for he hath his lyfe of his sheperdes pasture. So the children of God, lyuing in their Christ, are beneficiall to all for his names sake. Esa. 53. 7. The sheepe is laid by the sherer to the losse of him selfe, vpon the thrall, and yet he openeth not his mouth: So also the true christian abideth for his Christ all ignominy, & reprochful death not resisting at al, but willingly abydeth the crosse expecting the euent in the Lord, which is to them that suffer for his names sake euer prosperous. Heb. 12. 2. 3. 4. &c. Now my brethren of the pastors condition clasped in Christe and of the sheepes nature fixed by his spirite, learne your selues to know to whom ye belong, and yf you feele your selues the *Foldmates* of Dauid, then may you be bold to say, *The Lord is my sheperd therfore can I not want*. The wants whereof the prophet here speaketh are of two sortes. The one is called insaciable lust, the other necessarie nede. with the first as the godly are not combred (for that belongeth only

ly the reprobate) so the other in them is euer remedied by the feeding shepherde Christ, first in supplying their neede with present necessaries: then in forming their harts to be content with their estate, established by his diuine prouidence, to his glorie and their beste good. *I haue bene young and now am I olde* (sayth Dauid) *yet neuer sawe I the righteous forsaken, or his seede begging their breade.* Helias following his vocation, was forsaken of all men, but dayly fed of God by the rauenous Crowes, & the poore wydowes meale, when the riche gluttons of Israell were pined for want of necessarie foode. Daniell seeking chiefly the glory of our God is cast into the hungry Lyons den in deede, but preserued to lyue, and to him is sent the prophet Abacucke with his dinner many a myle by the guide of an Angell. The Iewes which folowe Christ into the wildernes are of him miraculously fed. And to all is this promise gyuen. *Seeke first the kindome of God and the righteousnes therof, and all other thinges shall be ministred vnto you.* Now as concerning that the Lord frameth his peoples harts to be contented with their estate. Paule

Psal. 37. 25

1. Kin. 17. 4. 5. 6.

1. Kin. 17. 14. 15. 16.

Dan. 14. story of Bell.

Io. 6. 11. 12. 13.

Mat. 6. 33. Psa. 37. 19

for

for the body of the whole churche, sayeth
Phi.4.11. thus: *I haue learned in what state soeuer I am therwith to be content, & I can be abased & I can aboũde, euery where in all things I am instructed, both to be full & to be hungry, & to aboũd, and to haue want.* The wicked many
Psa. 37.2.3 tymes do florishe as the greene bay tree,
Psa.17.14 and haue the worlde at will, great store of welth for them selues and childrẽ, so that their sonne sonnes doo feede of the elder gotten bread, but withall they haue their portion in this lyfe, and after that can see no further cõforts. And though the godly contrary do feele many wants, and seeme in mans conceipt vtterly to decay, yet far other is their state then externall shewe doth tell, For the Lord is their shepeerde, & whẽ they seeme to dye, they lyue: they are chastened, but not killed: they seeme in sorow to be swallowed vp, but they alway
2.Cor.5.8. reioyce: they seeme poore, but yet they
9.10.11.16. make many rich: & depriued so of worldly
17.18. comforts seeming to haue nothing, they
2.Cor.6.9. notwithstãding possesse all things. Like-
10. wise their ende is farre otherwise then the worldly riche. For the Lorde dealeth with them as the noble man with his fatted Oxe, when he is well fedde, is by

slaughter

ſlaughter man committed to the arc of death, his noble ſonne abydeth many ſharp yirkes and correcting blowes, and after that enioyeth his fathers poſſeſſions: Euen ſo the wicked in wealth are wrapped with Dines in hell, and the beloued (though payned Lazarus) is caried by ſeruice of Angels into our heauenly Fathers kingdome, our Chriſtes inheritaunce belonging to the iuſt. This is the marke that Dauid ſhooteth at when he ſayth, *I ſhall not want*. It followeth, Luke. 16

He ſhall make me to reſt in greene paſture, he leadeth me by the ſtyll waters. verſ. 2

All things neceſſarie ſhall the Lorde geue me ſayth Dauid, and that in no bale ſort, or ſhall any trouble moleſt my feeding: for I ſhal quietly be guyded, and my proſperitie ſhall be continuing, alwayes florifhing greene, and at no tyme dry or withered, neyther ſhall his bleſſinges be taken from me with the rage of wicked men: but as the ſhepe, of her ſelfe weake, needeth reſting place, and quiet riuers: ſo ſhall all thinges come to the beſt, and to my hartes deſire in him. But beloued in Chriſt, our ſhepheard is ſpiritual, therfore our paſture muſt be anſwerable, and

it is set downe to vs by our master & Pastor, thus: *He that heareth my worde, and beleeueth on him that sent me, hath eternall lyfe, and he shall not come into iudgement, but hath passed from death vnto lyfe.* Ioh.5.24

Heere is the pasture of life the gospell of God: The rest for mans soule, fayth in God through Christe: The still waters, the holye spirite whiche dothe pacifie the troubled conscience, and quietly establisheth vs in Christe, who freeth vs from the Fathers iustice, the sentence of eternall death, and giueth vs hys glorious Crowne, and heauenly kingdome our inheritaunce in him. Ioh.7.39.

Come to this pasture, feede on this bread, rest in this power, drinke of this water, So shall you no more thirst after the filthy puddles of Popishe poysoned Cuppes. For in your selues (by this spirite of Christe) shall abundant riuers of spirituall goodnes flowe out of you, that all men seeing your good workes, may bee prouoked to prayse the Lorde. This God graunt you for his sonne our sauiour Christ his sake. Amen. Iohn.4.14. Math.6.

verſ.3. *He shall conuert my soule, & leade me in the pathes of righteousnes, for his names sake.*

Three

Three especiall thinges in this verse the Prophet teacheth moste notably. Firste, that we are by nature stubborne, and estraunged from the nature belonging the sheepe of God. Secondly, that after regeneration by the spirite, there remayneth yet in vs such matter of malice, that vnable we be to walke the pathes belonging to the children of god, and therefore it behoueth vs to haue a leader into righteousnes. Thirdly, as many be the falles by sinne which Satan and the flesh procureth to vs: So sundrie be the fruites of the godly. In whiche vertues, as in sinne, Satan seeketh our ouerthrowe, if so he can make vs to reste in them, as eyther satisfactorie to God, or meritorious for their valor. But the Lord by his Prophet here preacheth, that our conuersion to god, & our walking daily in godlynes, is from & by the Lorde, and that also not for any preuenting, foreknowne, or succeeding graces in vs: but only soly for hys names sake. He shall conuerte my soule, sayth Dauid. The roote of the Tree beeing sounde and good, feedeth hir braunches to hir fruitfull life: So the soule of mans principall Rom. 7. 18. 19. 20.

substaunce beeing made whole & sounde, can not but geue life to the whole body. In this braunche also we are to note, that vnles the inwarde man be turned vnto God, the externall partes can be but hipocriticall, and seruing time. So the Nobles in *Ioash* Court, during the dayes of the good Byshop *Iehoiada*, seemed moste religious, but death had no sooner deprived the godly of this Priestes life, then they diswaded the Prince, & to their earst ydolatrie perswaded they him. Many be the mouthes that nowe confesse them selues changed frō Popish life, but God continue our noble Elizabethes raigne, and the Gospell safe progresse, els doubt I that stormy dayes would sterue ẏ smal store of liuing grace, in many Englishe hartes of sundry callings. But who so is turned in hart and minde vnfaignedly, he ioyeth the dayes of dangerous death, and soroweth to see the worldly solace, the cause no doubt of all infinite woes. He hateth that he loued first, he lotheth at his former lyfe, he is ashamed of sinne, he casteth off from him the works of darknes, and confessing Christe with his lippes, because he beleeueth on him in harte,

Rom. 7. 18.
19. 20.
2. Chro. 24
17. 18. 19. 20.
Rom. 8.

he dayly walketh in the pathes of righ-
teousnes after his leader Christ our lord.
And here with me note, good Auditorie,
who it is that doth conuert mans soule,
him selfe, or some other: the Lorde our
Shepheard, Dauid sayth it is, *He shal con-*
uert my soule. In that we are conuerted,
it is not our action, or in our power is it
to become the sheepe of Christe, but it is
the worke of God in him. The order also
in our conuersion to the Lorde is excel-
lent. The Father geueth to his Christe
those whiche shall be called. The holy Ioh.17.2.6
Ghost he giueth into their hartes, whom
he hath predestinate to lyfe, which spirite
graffeth them into Christe, who by his
blood doth wash their soules from sinne,
and by the same his spirite doth forme
them in his fayth, whose Gospell he wri-
teth in their hartes, and shedeth his loue
into their consciences, so that they walke
in newnes of lyfe, because they are taken
vp, and the olde man in them cast downe,
and as newe creatures they follow their
leader Christe, into the steppes beseeming
their condition. These are they whiche
are *theodidaktoi*, all taught of God. This
elegant order is described at large by the

Ezech.36. 26. Prophet Ezechiell, in this sort: *A newe hart vvill I geue you, and a new spirite vvill I put vvithin you, & I vvill take away the stony hart out of your body, and vvill geue you an hart of flesh, and I vvill put my spirite vvithin you, and cause you to vvalke in my statutes, and you shall keepe my iudgements, and do thē.* And a little after; *I vvill be your God, and you shall be my people:* And agayne thus, *Then shall ye remember your owne vvicked vvayes, and your deedes vvhiche vvere not good, and shall iudge your selues vvorthy to haue bene destroyed for your iniquities and abhominations. Be it knowne to you that I doo not this for your sakes,* sayth the Lord God, *therefore be ashamed and confounded for your*

Rom. 8.29 *owne vvayes.* And Paule to the Romanes hath it thus, *Those which he knew before, he also predestinate to be made like to the image of his sonne, that he might be the first borne among many brethren.* Moreouer, *Whom he predestinate, them also he called, and whom he called, them also he iustified, and vvhom he iustified, them also he glorified.* This is the golden gifte of god, thus is oure newe creation lincked in this precious

Eph.1. 2.3. 4. chayne. The celestiall god hath inwardly beyonde tyme predestinate and crea-

ted

ted his people to the likeneſſe of hys ſonne, and hath by his holy ſpirite ſealed them to him ſelfe, and by the eternal Organ his holy worde, through the miniſterie of preaching, in their ſeuerall times hath he called his ſheepe to the knowledge of their ſhepheard Chriſt, and ſtate in him, and by his bloody death hath inſtified them before, and with his ſupernaturall power hath made them glorious with the Angels. So our conuerſion, as it is by the Lord, ſo is it by his ſpirite and goſpell wrought in vs. Howe neceſſarie then the office of preaching is, you ſee, it is the inſtrumentall cauſe of our conuerſion. How miſerable that place is which wanteth preaching, may you perceyue by the glory that commeth through dayly teaching Chriſt by the truth in his word. For this cauſe Chriſte ſo often, Iohn Baptiſt ſo diligentlye, the Prophetes ſeuerely, the Apoſtles moſte playnelye, the Paſtours and ſpirituall ſhepheards in Gods Churche nowe moſte comfortablye, doe offer and exhibite vnto you the trueth of God to tourne your heartes. By the preaching of the worde, the worlde from tyme to tyme

Rom.8. Colol.3. Math.3. 2.Co.5.20

hath bene wonne to Christe the sonne of God: and by the same the Gentiles are conuerted into him: hereby this nation is chaunged into truth, and Popery ouerthrowen: by this shall the hartes of the
Luke.1.17 children be turned to the fayth of their fathers in God, and the Reprobate shall herewith be condemned. And this propertie Dauid giueth to the worde: The
Psal.19 Lawe of the Lorde, sayth he, conuerteth the soule, the testimonie of the Lorde is faythfull, and giueth light vnto the eyes. The necessitie of teaching Paul preacheth
1.Co.9.16 to be great: woe vnto me if I preache
Pro.29.18 not (sayth he). where preaching fayleth, the people perish, sayth Salomon. Fayth commeth by hearing of the word of God,
Ro.10.17 sayth Paule to the Romaines: without fayth can not a man please God: by faith
Rom.8.37 we shall be more then conquerours: he
Mark.16 16 that beleeueth shall be saued, but he that beleeueth not shall be damned, sayth our doctor Christe. Fayth is brought by hearing, hearing wayteth of the Preacher, the Preacher is dombe vnlesse he be sent: pray therefore the Lorde of truth, to send more store of true & paynfull Preachers into this Churche of Englande, and this

shire,

ſhire, and conuert in mercy, or confound by Iuſtice, theſe dombe Dogges whiche can not barke: theſe watchemen whiche can not ſee: theſe yool ſhepheards which eyther can not, or will not feede the hungry Lambes of Gods holy Church, and ſhepefold of this nation. O Lord graunt this for thy Chriſt our chiefe ſhepheards ſake. Now deare freends examine your ſelues here preſent: Is this holy chaunge wrought in you? maye I ſay vnto you with Paule, *Ye were ſometime Gentiles, ye vvere dead in ſinne, ye vvere vvithout God in this lyfe?* But you hath he quickened: you hath he called: you that were no people, hath he nowe made the people of God: you are no more ſtraungers and forreners, but Citizens with the Saincts, and of the houſholde of God, buylt (not vpon the Romiſhe rocke, but) vpon the doctrine of the Apoſtles and Prophetes, Ieſus Chriſte him ſelfe beeing the head corner ſtone: in whom (my brethren) if you be by his ſpirite grafted and buylt, you ſhall growe to an holy temple in the lord. I truſt to you I may ſay thus: Ye were Gentiles, but you are Chriſtians, of the cheefeſt I knowe it, of the reſt I haue great

Eſa. 56. 10. 11. 12

Ephe. 2

Eph. 2. 19

great cause to thinke it, and therfore with great comfort in God, I proceede to the second point. *He leadeth vs in the pathes of righteousnes for his names sake.*

In God is our conuersion, in him also is the continuance of our vpright walking before him. First, of vs is here to be noted a double righteousnes, wherunto we are brought by Christ. The first is the righteousnes of Christ for vs to the Father. The seconde is the righteousnes of man by Christe, and is the worthy walking in holines of lyfe without ceassling. Eph.2.12. The righteousnesse of Christ for vs, consisteth in the person of him selfe, who for vs hath so answered the fathers full iustice, in his iuste sacrifice, and hath so incorporate vs into him selfe, by fayth throughe his spirite, that the same his righteousnesse is accompted for ours, so that though we by nature are wicked, yet in respecte of his grace we are sanctified, and iust in the sight of God, whose it is to saue and to condemne. Of this Rom.8.3. 4. iustification or righteousnes Paule speaketh thus. *God sending his owne son downe in the similitude of sinfull flesh, for sinne condemned sinne in the flesh that the righ-*

teous-

teousnesse of the lawe, might be fulfilled in vs, which walke not after the flesshe, but after the spirite. The seconde righteousnesse is the dayly walking in newnes of lyfe, which is of euery man required that thus by the Lord is iustified. The grace of God (sayth Paule) that bringeth saluation vnto all men appeared, and teacheth vs that we shoulde denye vngodlynesse and worldly lustes, and that we should lyue soberly and righteously, and godly in this worlde, loking for the blessed hope and appearing of the glory of the mightie God, and of our Sauiour Iesus Christe, who gaue him selfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto him selfe, zealous of good workes. Into both of these Christe leadeth vs, for of our selues we are vnapt, inable and moste vnworthy, had we power to enter into the firste, to winne the latter. Dayly we be looking backe from the plough, where vnto we are brought by Christ, therefore vnapte of oure selues to his kingdome, wee haue not so much

Tit. 2. 11. 12

Lu. 9. 62.

much power as to think a good thought,
but that sufficiencie which seemeth to be
2.Cor.3.5 in any of vs, the same is of God, who
Phil.1.6 doth both beginne the worke of God, and
perfourme the same in vs. The better learned we be in God, the more fully we see
our vnworthines, to be accompted members of his righteousnes. As the Prophet
Ezech.35. Ezechiell sayth, I will deliuer you from
30.31 all your filthines, &c. Then shall yee remember your own wickednes, and your
deedes that were not good, & shall iudge
your selues worthy to haue bene destroyed. Zacheus was the best disposed man
in that people, and the more graces he
had with the Centurion, the more vnworthy he thought him selfe of Christes
presence at his house: but beeing comforted by Christ, he tooke most ioy therein.
Finally, let vs note the valor of this
worde, *He leadeth vs*. That we are righteous before God, it is that Christe our
shepheard leadeth vs by his spirite, and
fayth, vnto the throne of grace, where he
presenteth vs as deare children to God
his father, and teacheth vs to crye vnto
Ephe.2.18 him, *Abba* deare father. Into which state
Rom.8.15 by his spirite brought, we firmely see our

saluation to rest in him, and that we are sealed to the Lordes saluation. Yea and the witnes euen Gods holy spirite from that Throne, is set strongly in our harts, and within vs doth beare witnes against Satan, sinne, and the worlde, that following our God by the fayth of Christ, we are become his children, so righteous that no man can condēne vs, because our god hath in his Christe set vs free. To the seconde he leadeth vs in him selfe first: as Peter sayth, *Christ suffered for vs, leauing vs an example that we should followe his steps, who did no sinne, neyther was there any guyle founde in his mouth, who when he was reuiled, reuiled not agayne, when he suffred, he threatned not, but committed it to him that iudgeth righteously.* Secondly, by his holy spirite he conducteth vs into all goodnes. For eyther are we lead by Satan and flesche vnto euill, or by his spirite and grace into all godlynes. In our selues there is no power of passing to good, or will to stay from euill. Of whom soeuer a man is ouercome, his seruaunt he is sayth the Apostle, whether of sinne vnto death, or of grace vnto lyfe. And those which be the sonnes of God, are lead by

Apoc. 7. and. 14. Eph. 4. 30 1. Jo. 5. 10

Rom. 8. 33 2.

1. Pet. 2. 21

Rom. 8. 14

Rom. 7. 19

2. Pet. 2. 19

the

the spirite of God, and strengthned in the
Eph.3.16. inner man, Christ dwelleth in their harts by faith, they are rooted and grounded in the loue of God, they are by Christ coupled one to another in him, through him they receiue the increase of the spirituall body, & edify one another: and therefore they walke not as other Gentiles, or them selues earst did, in the vanitie of their mynde, with darkened cogitations in blynde hipocrisie, but they caste of the old man and passed conuersation, and being thus renued, they put on the newe,
Eph. 4.19 20. which is created in righteousnes & true holines after the will of God. Thus they folow by the spirite the commaundement of Paule in Christ, saying: *Be ye followers of God as deare childrē.* And him self going before hath giuen vs a rule to measure the saintes imitatiō, saying: *Folow you me,*
1. Cor.11.1 *as I folowe Christ.* The Lord graunt vs his grace and spirituall strength by prosperitie and aduersitie, sycknes and health, lyfe & death, thus to folow our leader, and pastor Christe Iesus, in true holinesse
Luk.1. and righteousnes before him all the daies of this our present lyfe. I dwell in speche to teach the sheepe of God onely,

and

and therefore I leaue to set you forth the pathes of the wicked goates, whiche knowe not God, nor can be accepted of him. They runne through the pleasures of this lyfe, and lyue at luste, till death do sumon their soules to the tribunal throne whence they are caste to euerlastinge torments and woe. But or we passe this verse, we ought depely to consider the conclusion of Dauids words whith are: *This hee doth for his names sake.* From the beginning the godly haue felt his defending and guiding hande, & by his spirite they haue bene fedde and ledde the wayes to lyue in him, but neuer was there any one, or could the worthines of all, being layd vp into one lumpe, demerite the lest his benefits, or euer challenge cause beyonde his owne names sake to moue his so greate mercy to his chosen churche and children. For his names sake he hath conuerted and ledde vs, that is for his owne glories sake, and not our worthynesse hath hee thus blessed vs. Then thus the Prophet sayth: *That the Lorde is our shepheard*, that he hathe chosen vs from the wicked woorlde to be of the nomber of his Sap. 5.

elect

elect children and sheepe of his pasture, that he temporally feedeth vs: that he by his spirite, and the ministerie of his gospell conuerteth vs: that he maketh vs righteous before his Father in him, and leadeth vs by the hande into all godly actions and christian lyfe: that he conducteth vs into safetie from the furie of our crooked foes, and euery way blesseth vs: it is not for the excellencie of our beautie, for that is but grasse: not for our righteousnes, for that is to his eyes as a filthy mēstrous cloth. But it is for ỹ same cause wherwith he hath euer bin prouoked, and that is, *for his owne glories sake*. So haue the Fathers from time to time confessed, condemning them selues for sinne, and accepting his benefites for his mercye sake, and his holy names sake. This is that the Prophet would haue vs to reste in, when he sayth, that the name of god is a strong Towre of defence: For his names sake he will leade vs, and nourish vs: for his great names sake he will not forsake his people: and for his names sake he will farre hence remoue his anger from vs. The same shall cause him to preserue his truth among the gentiles.

Esa.40
Esa.30.22.
Esa.64 vers.6

Psal.31.4
1.Sa.12.22
Esa.48.9
Ezc.20.9

And

And that he continueth his gospell, our gracious Queene and this quiet gouernment ouer vs, it is not for our worthynesse, who be all for our dayly sinnes most vnworthy of his mercyes, as the Lorde for euer speaketh to all fleshe thus: *Be it knowne vnto you that I do not this for your sakes:* No Lorde, but for thine own names sake, to the which, only be all glory for euer. It foloweth. Eze. 36. 32.

And though I should walke through the valley of the shadowe of death, I will feare no euill, for thou art euer with me. Thy rodde and thy staffe they comfort me. verse. 4.

The lessons againe be three in especiall whiche Dauid hath taught me in this verse to deliuer you. The first is, though ỹ the godly safely are set vnder ỹ Lordes protection, as the sheepe vnder the most faithfull shepheard, yet are they assaulted with sundry attempts, and eminent daungers. *Many be the troubles of the iust* saith the Psalmist, *but the Lorde deliuereth him quite out of all.* Psa. 34. 19 And his mercy hath so determined the matter, that the godly perceauing his holy hande, might more firmely reste in his fatherly prouidence. Secondly the godly are not freede vnder

the shepheard Christ frō all kind of feare,
but are set amid the mightie helhounds of
Eph.5.7 the earth, that they should warely walke
and shunne thoccasion of daunger, but if
they be so exalted by the Lord, to haue the
crosse, then are they freed frō shaking ter-
2.Cor.4.13 ror, & desperat feare, & strengthned by his
spirit: they follow Christ whither soeuer
Exo.14.22 he goeth. So the Israelites folowed Mo-
ses in the Red sea, so the children ẏ Angel
Dan.3.25. in ẏ burning Ouen, So thapostles their
master Christ to death & cruell torments.
So Dauid without feare is redy to con-
tinue his calling though he passe through
the valley of the shadow of death, that is,
though he enter into most extreme perill.
The third is ẏ boldning force which Da-
uid attēpteth by his shepherds croke, *Thy rod & thy staffe they cōfort me.* Two things
sayth Dauid driue al feare from me. Thy
presence, for thou art with me: & thy care-
ful gouernment, which is always exerci-
sed to my good. Note good people, ẏ god
is alwais present, & beholdeth al our acti-
ons, & perceth into our thoughts: he sawe
Gen.20.3 Sara in Abimelecks chāber, & Bethsaba
2.Sa.12.1. in Dauids bed. He preuented Herodes
purpose, & brought confusion to Saules
perse-

persecution. He beholdeth the oppression of the poore afflicted, & is present to heare their cry when they call vpon him. All things are naked & open to his eyes, and therfore reuerently walk before him, & be thou vpright. He fetched Jonas from his fleeing ship, & cast him into ẏ whales belly. He brought his preaching Peter forth of the prison fast locked in with yron gates. He is present euer to helpe innocent Susanna out of distresse, & ready to cast the corrupted Judges vnto their deserued death. This was Dauids comforte, *Thou Lorde art vvith me, therefore will I not feare.* Let the same teache vs nowe to say, our God and Christ is present by his spirituall ayde and comforts in all troubles to assist vs: of whom then shall we be afrayd, for thogh fast closed in yron gates, through the strength of our god we shall leape ouer the wall. And though persecuted for his cause, yet is he redy to comfort vs in all tribulation. So that we are able to comfort others which be in affliction, by the same cõfortes which we haue receyued our selues of God. Secõdly, thy carefull gouernment sayth Dauid dothe administer no small solace vnto me, *for*

Psa.22.24

Gene.17.

Jona.1.17.

Act.12.8.9

2.Cor.2.3.

thy rodde and thy staffe they comfort me. Dauid elegantly, dwelling in the receyued Metaphor, setteth forth Gods good gouernment by the Shepheards rodde and staffe, which rodd or Shepheards crooke is vsed of a cunning heard, to constrayne the declining sheepe, to his former foldy-mates, to vrge the wanderer to his wonted felowes, and to force the slouthfull Plodders better to pase it: Euen so the Lord by his holy rod and staffe of healch, doth scourge our wandring steppes, and with his correcting hande, in loue, dothe ioyne vs to his Church, and if slouthfully we lye aloofe, he vseth sharper blowes to cōpell our speede to ioyne with others in the seruice of our god: all which is to the best comfort of his chosen childe. But here is named a Rod, and a Staffe, the one to correct vs, thother to defende vs. And both of these are doubled in the holy scriptures. God is sayde to haue a twofolde Rod, the Rod of his loue, and the Rod of his anger. Also a twofold staffe: as in Zacharie the staffe of beautie, and the staffe of Bands. Of these two rods, and these two staues, the scripture speaketh thus, First Thapostle sayth, that in

Zach. 11.

loue he scourgeth his people, & correcteth their sinnes, least they should be damned with the wicked world. *When we are thus iudged* (sayth Paul, speaking of gods correction for the abuse of the Eucharist) *wee are chastened of the Lord, that we should not be condemned with the world.* Behold his louing Rod. Our dayly transgressions deserue death, but his dayly mercy who willeth not the death of a sinner, thrusteth his sharpned sworde into a smarting rod, thereby to worke in vs true repentance, and humble pacience. For as his hand is striking, his bowels are boyling in pitie towards vs, and with his spirite doth chaunge our hartes, and supporteth our falling state, by hys defending staffe. *Wherefore dispise not* (sayth Paule) *the chastening of the Lorde, neyther faynt when thou arte rebuked of him. For whome the Lorde loueth, he chasteneth, and he scourgeth euery sonne that he receyueth. If yee endure chastning God offereth him selfe vnto you as vnto sonnes, for what sonne is he whome the father chastneth not? If therfore yee be without correction, whereof all be partakers, then are yee Bastardes and not Sonnes.* See dearely beloued, the na-

1. Cor. 11. 32

Ezech. 18. Psal. 103. 8 Heb. 12. 10. and 2. 17 Esa. 54. 7

Heb. 12. 5. 6. 7.

tuhe of our louing Father in this his rod of loue. And now it should seme this doctrine to be moste likely, when as we see his heauy hande whipping our brethren with the smarting scourge of pestilence, Irelande is therewith euery where infected. Englande is infected, and this our Countrey, and Townes very neare vs. Stamford and Uppingham greeuously visited. Hereby we ought to be moued to repentaunce, knowing that for sinne our God our shepheарde chasteneth vs with rebukes (that I may vse our Prophetes Psal.39.11 words in the Psalmes) and with his rod maketh our gallant beautie to fade away, as it were a mothe fretting a garment. Euery man therefore is but vanitie: But there be some of you (me thinketh) that whispereth in my eares, thus: Syr you knowe that many of vs together with your selfe, God hath most louingly deliuered from this pestilent rod, in Ireland, yea and so, that wonderful was our safeties. The whole land is visited, no towne knowne free, in the house where we lay some dead, in the shippe wherein we passed the seas, one or moe gone to God: and sith our departure, the Knight, with whom

whom we were twentie dayes (wayting Gods blessing for westerly winds) hath in his owne person therwith bene scourged. The which deliueraunce seemeth to cleare vs, in deseruing so heuie a scourge, though called a louing rodde. So of the rest (I deeme) some say, and wee also are not touched with the plague, but they whiche haue deserued it, haue it: this doctrine therefore might best serue those whiche are nowe exercised with his louing Rodde. But to one and other of you I say (deare brethren) as Christ our louing Shepheard sayde to the reporters of Pylates cruell facte, who mingled the blood of the Galileans with the sacrifice of the Iewes, thus: *Suppose yee* (sayth Christe) *that these Galileans were greater sinners then all the other Galileans, because they haue suffered suche thinges? I tell you nay. But except yee amende your liues, ye shall all likewise perishe. Or thinke you that those eyghtien vpon whom the Towre in Syloam fell and slewe them, that they were sinners aboue all men that dwelt in Ierusalem? I tell you nay. But excepte ye amende your liues, yee shall all likewise perishe.* Luke. 13. 2

So let Christ say to you heere present: That you are by my sparing hande brought from the plague in Irelande, that you are yet seuered from the sicke here in Rutlande: it is not for that any of you, (from the Preacher to the baselt Hearer) haue lesse offended, but that I would vse them for your Preachers to amendement, and them selues to a bettered lyfe, as hereafter (yf by their example ye amende not) I will make you the lyke example to others, when they shall see my hande shaking ouer you. Praye for our brethren therefore, helpe too succour theyr present neede, and repent in time, least that his scourge of long beeing remoued, we feele the heauy fall of his angry Rodde. Whereof our Prophete speaketh in the seconde Psalme, propheryng the vtter ruine of all those that insult agaynst Christ and his chosen children. For as he is mosie louely vnto his lonely sheepe, So to the stubborne harted he is the God of strength, who can and will correcte, or compell them to stoupe to his good pleasure. And he is sayde to haue an yron Rodde in respect of his diuine power,

Psal. 2. 9.

and

and princely dominion ouer the mightie Kinges of the earth, who with his worde doth arme the weake things of the world, agaynst the moste gigaunt vnder heauen. Lise and Frogges shall bee to strong for stout Pharao the mightie gigante king of Egypt, and weake Dauid shall ouerthrowe the huge armies of the Philisteans, the Syrians, ỹ Ammonites, & the Moabites. The Idumeans, and the Syrias shal oftẽ by weaknes be brought frõ their great strẽgth. Sennacherib with his Rabsekah shal leaue his siege agaynst Jerusalem, & shal be broken into peeces: his owne sonnes shall strike him to the hart with their swords (the Lordes yron rod) to his vtter confusion. And to this their vtter shame, the Lorde from heauen shal vse but his only word, and with the breath of his mouth shall he make al creatures redy to be his rod, to the confusion of the wicked. His owne prophet Elisah shal cause blindnes to come into the eyes of the mightie host, which frõ the king of Syria are sent to take him, and shal bring thẽ into Samaria ỹ citie of their enemies. Benhadad the king of Aram shal be compelled to remoue his siege from Samaria

Psl.78.45.

2.Sa.10.12

1.Para.18. 19.

Esa. 37. 36.38

2.King.6. 14.18

in

2.Kin.7.6. in one night, because the Lord hath made the concept of hearing of charrets & horsmen, to be his yron rod to drive them before their enemies, which by them before were brought to most extreme pennurie, so that an asses heade, was solde for foure score siluerlinges, and a load of doues doung (to rost the same) for fyne syluerlinges. The former churches of the caste 2.Ki.6.25. which did degenerate frō their first faith, hath he with this his angry rod, cast vnder the power of the Turke, that they may beleeue lies to their destruction, which would not receiue the truth, when it was offered them. Christe in his owne person is this rodde of anger, to all that 2.Tes.2. stubbornly resist him. He that stumbleth at this Christe shall be bruised, but vppon whōsoeuer this stone Christ shall fall he Mat.21. 44. shall grind thē all to poudre, take hede of this angry (so dayly prouoked) yron rod. For as to the faithfull he is lyfe and consolatiō, so to ỹ vnbeleeuing & obstinate, he is the yron rod here spoken of. His ghospel, Apostles, preachers & ministers, hath he made to be the same, according to the nature of their auditory, as The Apostle Paule witnesseth, saying: *The weapons of*

our warefare are not carnall, but mighty through God, to caste downe holdes, casting downe the imaginations and euery high thing that is exalted againste the knowledge of God, & bringing into captiuitie euery thought to the obedience of Christ. And hauing ready the vengeaunce againſt all diſobedience, when your obedience is fulfilled. 2. Cor. 10. 4. O my brethren conſider your calling: ye are the ſheepe of Chriſte, what belongeth your calling: Truely to heare with reuerent obedience his voyce. what is his workmanſhippe then of you regenerate? To purge you with his rodde of loue that ye ſhould be more fruitefull, and to the greater comfort of you his cholen: he plaigeth to deſtruction with his angrye yron rodde, the wicked whiche can not but muche moleſte you, were they vnbridled. Take heede in tyme, repent and beleeue his ghoſpell, leaſte the former being ended, his ſecond rodde beginne to ſhoure you oute of place, for a better people. Thus muche for the Lordes roddes, and nowe to the ſhepheardes crooke, that doubled ſtaffe, of whiche Dauid thus ſayth: *Thy rodde and thy ſtaffe they comfort me.* Joh. 14. 2. Mat. 21. 43

As

As it is farre more safety for vs, to be vnder our shepheards rod, then committed or left to the wolnishe iawes of Satanicall hroade: So is it our best comfort and assured prosperitie to dwell vnder the reach of his most louing gouerment, which here is set forth vnto vs by the shepheard staffe. Very significātly doth ỹ Prophet Zachary set downe the loue and anger of God, by the two staues which Christe our shepheard first toke into his hand, and after brust in sundre. And these be his wordes: *I toke vnto me two staues* (the prophet speaketh in the person of Christ) Zach. 11.7. *the one I called beautie, and the other I called bāds, & I fed the shepe.* And a little after he sayth: *Their soule abhorred me, and I sayde, I will not feede you, that which dyeth let it dye, and that which perisheth let it perishe: and let the remnant eate one another: euery one the flesh of his neighbour. And I toke my staffe beauty and brake it, that I might disanull my couenaunt which I had made with all people:* And somewhat after, thus, *Then brake I myne other staffe, euen bandes, that I might dissolue the brotherhoode betwene Iudah and Israell.* By the firste staffe beauty, the Prophet vnderstandeth that most ele-

gant

gant frame of the Iewishe common welth & gouernment, which for the great excellencie thereof, is here called beautie. Of this staffe Moses triumphing speaketh thus: *Keepe these lawes and do them, for that is your wisedome, and your understanding in the sight of the people, which shall heare all these ordinaunces, and shall say, only this people is wise and of understanding, and a great nation: For what nation is so greate vnto whom the Gods come so neere vnto them, as the Lord our God is neere vnto vs, in all that we call vnto him for. And what nation is so greate, that hath ordinaunces and lawes so righteous, as all this law which I set before you this day*: But if from the constituted lawe most holy, righteous, briefe and comodious, thou cast thine eyes to the common welth of Israell, euen from the king Salomon to his people, thou shalt see it most beautifull. The constitution of the church in Iury as it far passed all popishe pompe (and that was marueious) so was it not without a preaching office to the posteritie of Christes glorified churche. The doctrine plainely did set forth the way to life in Christ: and because all this faire forme tended to this ende to keepe Deu. 4. 6.

the

the people of Israell in the limittes of their calling, it is aptly cõpared to a shepheardes staffe, and for the excelling order is moste worthely called beauty. By the second staffe he vnderstandeth the lynked loue and fraternitie in blood, which farre excelled all other kingdomes, whiche know not their originall, or are kept immixed with forrẽ blood. The Iewes proceede all from one father Iacob, and are as touching blood al in one brotherhood. The Lord to keepe them in them selues, as well in externall rites as continuall Genelogies of their Tribes, did tye them together in one, that they shoulde not be ignorant of their pedigrie, nor shoulde mixt them selues with forreiners. Neither was it els then the Lordes singular blessing, that notwithstanding so many battailes and often troubles, such diuision of the kingdome and long exile, in so many forepassed yeeres, they (till the day wherin the Lord brake these his staues of beauty and bands) knowe one anothers race & offspring for the which things sake you may see howe elegantly this staffe is called bands, as by the which the Iewish amitie was preserued. But both these

Gualterus in zacharii.

staues

staues Christ brake when Symony firste purchased ye priesthood in Jerusalē, & lastly whē ye Jewes were oppressed of all mē & made the out castes of the world, which sometime were Lordes in ye earthe aboue the rest. And this couenaūt did God vnfold when after Christs assention, he sent the Romaines to pollute: and finally to subuert both their ecclesiasticall and pollitique gouernment. Yet some comforte was left them tyll the reigne of *Ælius Adrianus*, by whom their rebelliō to Christ and his word, was vtterly reuēged. For he slewe many of them, he put the rest to exile, and forbdd them the entraunce into their former Cyties & townes, he did cōpell them to cast their lokes from ye land of promise. He rammed vp the gates in Jerusalem with swynes doung to the ignomious reproch of the obstinate Jewes with whome God in iustice had caused his Christe to breake the staues of their former defence beautie & bandes. And frō this tyme is it that the temple and common welth in Jury is so ouerthrowne, that none of them can now truely tell of what linnaige or kindred he is of.

O Lord who can loke into this people and not quake in feare, so greatly blessed, so dearely loued, as to them and for them God spared not to gyue his sonne in first and chiefe. Besides for this he kept the whole earth to stand in awe of them. But now no people so odious eyther to God or man, as they, quite geuen ouer of god, and persecuted of all good men. By this we are taught (that sith all our christian fraternitie dependeth vpon Christ whom this people dispised, of whom we are named, and by whom also we haue God to our father) spedely to kisse the sonne least
Psa. 2. 12. he be angry, and so we perishe from the right way, for vnlesse we be at one with him, there is no accompt of vs, but as to the wicked Iewes, to whom there is no peace. The beautiful gouernment of this our lande so long continued vnder one monarchy, may assure vs of Christe our shephearde to holde our stay, his beautifull staffe, in hande. But I feare me our demerites be suche, as were it not for his owne names sake, this staffe by him yet holden, would spedely be sore shiuered. God preserue our noble Queene, in who alone by his great mercy, the stay of our

happy

happy gouernment is continued, for be-
yonde her we can see nothing but confu-
sion. Our beauty is then lyke to be tur-
ned into more than beggery. Farre be it
from men in earth, to take this Gods of-
fice from heauen in hand. If any gouern-
mente be not perfect, it is the Lords to a-
mende it, yf any to be reformed, the same
is with such foresight to be regarded, that
in seeking to remoue the forreine gnaster,
from the shepheards staffe (which by lon-
ger tyme (as a snayle) slowly hathe crept
vppon it: and by latter dayes is conglu-
tinate so thereto, that hardly may it be se-
uered without some detriment) that
the staffe may still be preserued, without
which we perishe. To the shepheardes
which haue this staffe in hold, belongeth
the polishing of the same, and not to Prou. 20.
priuate persons which are rather to be di-
rected therby. Our partes is to pray the
head shepheard Christ, by whom kinges
do reigne, so to frame the hartes of chri-
stian kings which are al in his hand, that
they may feede the flocke committed to
their charge, faithfully and in the inte-
gritie of their soule, with the staffe of Psl. 78. 70.
Christes gouernment: Namely by the 71. 72.
small

Cannon of his worde, which by his diuine prouidence is appointed the staffe of our assured defence. The preachers office is into the harres of Kinges to beat the knowledge of this truth, that they by doctrine, may know, the substantiall duetie of best gouernmēt. The higher called to the first, must healpe thereto, that God our highe shepheard by himselfe, in the person of his princes in earth, may dayly rule ouer vs his children. So farre I dyte of the learned at this day seeking for redresse: but in no wise dare I alowe, that others shoulde be shut vp in hate, which cannot ioyne in all respects to that themselues do not perceiue. And I conclude that petition, patience, and parliament, is the ascending staire, to this high blessing. Beyonde this there seemeth not els to be but a chrulshing of the shepeheardes croke, which is the worke of god alone: and to vs then no other, but the dore of desolation, and confusion, to our former christian vnitie, which God preserue for his names sake, and purge his church, of snayly knurres glewed to this staffe, and keepe the same whole & sound ouer vs to our farthest posteritie, yf it

Zac. 11. 16.

ſtande with his good will and pleaſure. So ſhal our kingdoume be beautifull, and our chriſtian brotherhoode garded with the band of Gods ſpirite, to our eternall peace in him. For the which peace onely we ought to ſtryue, for all other peace is meare warres with God. Thus much of the ſhepheardes roddes and ſtaues, and nowe we proceede to the. 5. verſe, which ſayth.

Thou doeſt prepare a table before me in the ſight of myne aduerſaries. Thou doſt anoynt my heade with oyle and my cup runneth ouer.

Doubtles kindnes and mercy ſhall followe me, all the dayes of my lyfe, and I ſhall remaine a long ſeaſon in the houſe of the Lord.

Though mine enemyes (ſayth Dauid) ſeeke to deſtroy me, yet thou Lorde doeſt not onely deliuer me, but alſo in deſpite of their fury dealeſt moſt liberally with me, as menne doo with their chiefeſt friendes in this our lande of Jury. Bydden to their ſumptuous feaſtes, they anoynt their heades with pleaſant Oyle, and gyue them Cuppes of large impoyte, and them moſte amplie fylled. So haſte thou, and muche

more abundantly deale with me, and wilt after, for thy mercy is such, as kindnes shall follow me during lyfe. And for this thy mercy in my prolonged dayes, I shall alway in them seeke to serue thee in thy holy house. Because I haue long troubled you, I will bout to speake here of the prouidence of God in them which be his, and persecuted of the multitude, but such it is, that their deuises the Lorde doth laugh to skorne, and erecteth his beloued vp to honor, maugre their beardes. Or more to say of the difference betwixte the papist and the faithful protestant: the one with the Iew is euer gaping after good: but after the godly, Gods blessing runneth, them to comfort, euen as the water from Moses Rocke flowed after Israell to be their drinke & spirituall sacrament. Or once to touch that longing lust which ought to be in Dauids lyne (in all christian heroicall, honorable, worshipfull, godly, riche, and meaner persons) that is a dayly desire to serue God, yea euen in y house of prayer with the flocke of Christs folde. I was glad (saith Dauid) of those which sayde vnto me, *Come we will go into the house of the Lorde together*. Your olde

Pſ. 61.2.5.

1.Co.10.4.

Pſa. 122.1.

chaples

chaples, your priuate houses (O ye states of the earth) are for the most part an occasion of great losse to your selues. Ye so seperate your selues from the common exercise of Christes sheepe. Ye lacke the doctrine which other there receiue to their greate comfort. Ye keepe your families frō grace, & be euill examples to the vulgar sorte. Ye expresse the small loue to those that be like Dauid, whiche if you mende not, can not but bring you from his god & our sheheard Christ, whose desire is to haue his sheepe come together. *Where two or three be gathered together in my name* (saith Christe) *there am I in the middest of them*. Gather the people sayth God, sanctifie the congregation, gather the Elders, assemble the children & those that sucke the brest, let the bridegrome go out of his chamber, and the Bride out of her closet. Let the Priests the ministers of the Lord, weepe betweene the porch, and the Alter, and let them say, *Spare thy people O Lord. &c*. This was the order in the Apostles churche, as Paule affirmeth in his first epistle to the Corrin. saying. *I prayse you not, that you come together not with profite, but with hurt. For first of all when*

1.Cor.10.

Joel. 2.16. 17.

1.Cor.10. 17.

you come together in the churche? heare that there is dissention among you: Againe, if therefore when the whole church is come together in one. &c. In this churche were of greate byrth, lyke welth and stately condition, yet they came together in one they assembled themselues in the church, they kept not, some their priuie chaples, other their dining chambers, but most of all their sleeping beades. Looke to this (you states) be not so stately that you set your selues stiffe necked to the Lorde, frequent his house, adsociate his people, conioyne with his churche, to heare the Lorde by his ministers speake vnto you, that your common cry with the reste may ioyntly pearce the eares of Gods most louing maiestie, in the throne of his mercy seat. In hope of your consent hereto, I say nothing hereof, but as you see runne from the same in haste to ende. But because of the holy communion, to the which we purpose in the Lorde, one worde thereof and so an ende. Paule the Apostle taketh occasion by the temporall blessing of God vpon the Israelites in Manna and the stony rocke, to deliuer to the Corinthians

1. Cor. 14. 23.

1. Cor. 10. 1 2. 3. 4.

sound

found doctrine in sacraments. And yt the same (with the rest of holy scripture) be writtē for our learning, why should I forget so good and apt a lesson, as both his example, our present ministration, and this our profitable texte doth offer vnto me. &c. Dauid speaketh of his Crowne and Diademe, with the Appendices: Neither doth he forget the spirituall comfortes that from the Lorde he dayly receiueth by the scales of the lords righteousnes his sacred sacraments. The sacramēts of Gods church are only two, *The laner of baptisme*, and the *Table of the Lorde*: In the Supper at this table prepared (without our prouision and desert) of God in his Christ, the faithfull do receiue two things, & that of two seuerall persons: sacred bread & wyne, at & of ẏ externall preaching ministry (& ẏ only fyt ministre for ẏ same) & by ẏ inward secret, & omnipotent inuisible worke of the holy ghost, (in soule by fayth truely fixed in christ) they verely eat & receiue ẏ verytrue & substantiall body of Jesus Christ, still sitting at ẏ right hād of his heuēly father in maiesty on hie. By faith he is receiued, by gods spirit he is deliuered in soule he

Rom. 15.

Rom. 4.

In the Sacrament two things are conceiued.

is eaten, for the diet is spirituall, and can not be pressed with mans carnall teeth. That of y minister we receiue only bread and wine, the holy Apostle Paule fyue times teacheth vs in the deliuerie therof to the Corinthians. 1 Epist. chap. 11. And the auncient Fathers say the same: amongst whom S. Cipzian doth stand approued, and he sayth thus of the Eucharist: *Dedit itaq; dominus noster, in mensa, &c.* Therefore our Lorde Christe in his laste supper which he made with his Apostles, gaue to them at that table, Bread & wine with his owne handes: but vppon the Crosse by the hands of the cruell tormenters, he gaue his body wounded for vs.

Cipriani de vnct. Chrism.

Ambro. de sacra. li. 4. cap. 4.

Sant quæ erant (sayth Ambrose, speaking of the Elementall bread and wine) The same they were they are, and are chaunged into another vse. If the sacramental bread be the very body of Christ after cõsecration, then the wicked alwell eate Christes body, as the godly. But this the auncient fathers doe denie. Origen saith, *Est verus Cibus*: Christ is the true meate, which no euill and wicked man can eate. For if the wicked man could (in the Sacrament) eate the body of the Lord, then

Origen. in Matth.

should

should it not be written, *Qui edit hunc panem*, He that eateth this bread shall liue for euer. Augustine sayth: *Qui non manet in Christo, &c.* He that dwelleth not in Christe, and in whome Christe dwelleth not, vndoubtedly he eateth not spiritually the flesh and blood of Christe, Albeit he carnally and visibly teare with his teeth the Sacrament of the body and blood of Christe. And if any man say vnto me, why then doth Christ say, *This is my body?* I answere, it is a figuratiue speach of our Sauiour, and is of him spoken to a people that well were acquaynted with the Scriptures phrase in Sacramentes. So is Circumcision called the Couenaunt of the Lorde, when it is but the signe of the Lordes Couenaunt. The Couenaunt it selfe was, *I will be thy God, and thou shalt be my people.* And therefore Circumcision is called in the same chapter that which in it selfe it remayneth to be, namely the Signe, and not the Couenaunt. *And it shall be* (sayth God) *a signe of the Couenaunt betwixt thee and me.* Likewise the Paschall Lambe is called *Transitus domini*, the passing by of the Lord, vntill the comming of Christe, yet the Lorde

August. in Io. tra. 20.

Gen. 17. 10

by

Exod.12. by his angel passed but once in al thorough the land of Egipt, and therfore verily & in dede, that sacrament could not be the passing of the Lord. This is the vse of scripture, sayth Augu. that the signes which signifie, are called by the names whiche they do represent, as thus: ỹ seuẽ eares of corne *septem anni sunt*, are seuen yeres. The Rocke was Christe. &c. And in another place he sayth, *The Lord doubted not to say, This is my body, whẽ he gaue* signũ corporis *the signe of his body*. So good christian Audience, the wordes of Christ, as of him they were spoken, are sacramentally to be vnderstoode. So that whẽ Christ saith, *This is my body*, we are to take it thus: this is the representing, & to the faithfull the exhibiting signe of my body. That these wordes of Christ are figuratiuely spoken, Augu. also witnesseth in his bookes *De doctrina christiana*. But that the faythful do eate by the worke of the spirite & Christes diuine power his very body and blood in the true vse of the Lordes supper, ỹ faithfulnes in god approueth, who euer was ỹ same to his people, that his faithful pledges the Sacraments promised. Circumcision promised his continuall ayde, & that he

Auguſt. in Leuit. 17. Gen. 41. 26

Augu. de doctr. chri. lib. 3.

he would be their god, and they should be his people. Search the Scriptures, & see, if euer any people were so guerdoned, or had the presence of God so neare them, or were any people so prospered so long as they continued with circumcised harts in his holy couenant? Did not the Lord by his angel performe that in dede, which he promised by his *pasah*, his sacramentall passeouer? Did he not passe by the Israelites house tied to this Couenant, & plagued all the first borne in Egypt. So no doubt he truely feedeth the faithfull with not only ỹ power, but ỹ precious body in himself, not stouping one inch yet frō his fathers Throne, or giuing his body to be rent into peces with our mortal teeth, but in such a diuine sort as our tongs can not vtter, because our or thy capacities cā not cōceiue the maner how, further thē by the sight of his noble creature ỹ shining sun. The sunne in his globe and person doth kepe & continue his spheare & circle in the Zodiake, & yet doth he by the decree and prouident power of God, light vs, warm vs, comforte vs, and renewe our blood and bodies, and as we may saye by borowed speache, geueth vs lyfe, by his heauen-

Deut. 4.

Exo. 12. 12. 13. 28. 29.

heauenly beames, the ordinarie conducts from him selfe, with his very liuing substaunce. Sith thus we haue so elegant a shadow, of our Sauiour Christes body verily feding vs ẏ are his in earth: let vs not distrust, or further descant howe the Lord can (sith we know not how ẏ sonne doth his office, but feele it so to be) but let vs beleeue that the Lord by his holy spirite doth feede vs, and in deede with his very body & blood, from heauen, as verily as his minister at ẏ table in earth doth geue vs the sacred symboles of his holy body, whiche in their former nature remaine not other then bread & wine. And with that mind that our father Abraham did receiue the sacrament of circumcision, let vs folow & approch the Lordes table. That is, so receyue with faythful harte in hand, the holy Mysteries, as the seales of righteousnes, that God will giue vs the same that he affyrmeth them to be, and in such sort as the same is to be distributed vnto vs effectually in spirite & truth. Let vs examine & trie our selues whether we be in the fayth, let vs wel consider of our steppes whether we be stãding or falling before our God, let vs cast from vs our former

Ro. 4. 11. 12

2. Corinth.

former ills, & put vpon vs Iesus Christ, & his obedience. Let vs confesse our daily sinnes, & approch with louing feare & reuerence vnto this table of atonement. Finally repent & beleeue the Gospel. Let the Papist depart from all his ignorant superstition, & receyue the doctrine of the holy written scriptures vnfaignedly. Let the carnal gospeller, the Atheist, be ashamed at his filthy life & skoffing girds, cast at the truth. Let the Auncient harlot hate his whordome, and bath his beastly body in the blood of Christ by repentant fayth. Let the couetous stretche out his hande vnto the poore, & shut vp his eyes from worldly thirst. Let the courtly Dames (& you here present) cut short the phantasies of vaine desires, and rather couet to come behind the lashing pride of these ill dayes, then seeke to follow the vntamed fashion of this wicked world. And pray with Dauid, that your eyes may be fast shut from beholding our to much, & abhominable vanities. Let the contentious ceasse their brawling strife, and with vs in one by the Lordes spirite of truth, ascende to the Lordes sacrament of vnitie & loue. That this grace may come to euery of vs, and

Rom. 12.2.

Psal. 119. 32.

to the whole Church of god this Church of England & Ireland, and therein to the Queenes maiestie Elizabeth, her honorable Counceiours and Potentates, Gods spirituall Preachers and Ministers, to all Magistrates & gouernours, as well here present as absent, and to this congregation a member of the sayd Church, let vs the louing sheepe of our cheefe Shepherd Christe, by the comfort & direction of his holy spirite, humbly at the hands of our most merciful Father, for the loue he beareth to Christe his only begotten sonne, and in his name craue it, saying, *O our father whiche arte in heauen, &c. Graunt, O Lorde, that into the wvords vvhich this day and at other times, through thy great mercy vve haue graciously heard, vve may be effectually transformed, through Christe our head Shepheard and Lorde.* To whom together with thee, O Father, and the holy Ghost, three distinct persons, and one eternall God, be all honour and glory, power and dominion, now and for euer. Amen.

Laus Deo per Christum.

1. Ian. 1575

To the right vvorshipfull Syr William Fitzwilliam Knight, late Lorde deputie of Irelande:

A. Anderson the minister of Christes holy Gospell, vvisheth Christ our Lorde, vvith his vvhole merites.

CAll vppon me (sayth God) in the day of thy trouble, and I will deliuer thee. Greater troubles with lesse comfortes than in the raging seas, can not be founde, as thale with Dauid must confesse which occupie their businesse in greate waters. This daungerous Journey, as among many others ye are in the Lordes name to aduenture, so vouchsafe this preparatiue to your godly hart, and by and with the same in assured hope of Gods assistance for his Christ, approche his mercy seate. The hast we haue, and gaping hope for westerly winds, will not permit long leysure, to mayme this sodayne frame. Take it (Right worshipfull) as it is, and accept the good will of the Geuer, vse it at your neede to the Lordes prayse, and your present comfort, which is my harty desire. And I shall dayly pray the Lorde for you, and vs, that we may speedely imbarke, and safely arriue in Englande through Christes ayde, the master of our ship. At Holme Patricke in Irelande. 17. October. 1575.

Your worships in *Dom.*

A. Anderson.

A forme of prayer for sea men and passengers to vse in the saylyng Shippe.

¶ A confession of our sinnes to God.

O Almighty God and most righteous, we thy beare children, here encompassed with these thy mighty creatures, y windes, the huge seas and sayling ship, do acknowledge and confesse our selues, and euery of vs, to be miserable sinners, and from our first cradles depely to haue offended thy diuine maiestie: Our generall thoughtes be corrupted, our sundry harces and acts are polluted, our synnes cannot be hid from thee. We harcely confesse them O Lord, els should our consciences condemne vs, because our transgressions beare witnes against vs. But thou art the God of our saluation and to vs thy children the beste father, full of mercyes, riche in compassion, slowe to wrath, and most ready to forgiue the penitent sinner calling vpon thee. And sithe it is the worke of thy most holy spirite to mollifie the stony harces, and to chaunge the fleshly hart into a spirituall soule: we most humbly beseech thee for thy Christes

Eze. 36.

sake

lake, to graunt vs thy holy spirite, take from vs our stony and gyue vs hartes of flesh, and into them power thy graces, & turne vs vnto thee. Thy holy law impyint in our soules, and giue vs to walke in thy statutes, during these our naturall lyues. Bow downe thine eare and heare vs, and with thy fauourable countenance loke vpon vs, behold our place, and cause of cry. Our ship is subiect to subuersion, if thy holy hande direct vs not in mercifull prouidence. Gyue, O lord the sweete and pleasant gale, in thy name of vs to be desired in vehement stormes (by thee called to punish and proue vs) assist vs with thy strength and spirite of comfort. Loke vpon our mediatour Christ, and thrugh him pitie vs, and in the bowels of thy mercy, conduct vs to the hauen of vs desired if it be thy will. Then shall we sing and prayse thy name, and shew thy wonders in the deepe, and our soules shall confesse that though the seas be mightie, Psa. 93. 5.
yet thou, O God, art of most might ouer them. Let vs not be tempted further gracious God, then that our strength in thee shall counteruaile, and graunt the euent prosperous. Glad our hartes with safety

on thoze, and inake vs mindfull of thy
mercies. Gyue vs we beleche thee, true
fayth, firme hope, and feruēt loue in thee,
keepe vs alwayes thine, and graunt thy
Chriſt foz euer ours, in whoſe name foz
our ſelues and all other in our condition,
with the reſt of thy churche we cāll vnto
thee, thus: O our father which arte in
heauen, halowed be thy name, &c.

A pſalme.

Pſa.93.5. The waues of the ſea are mighty and
rage horribly, but yet the Lord that dwel-
leth on high is mightier.

Pſal.107. 23. They that go down to the ſea in ſhips,
& occupie their buſines in great waters.

24. These men ſee the worke of the Lord,
and his wonders in the deepe.

25. For at his worde the ſtormy wind a-
riſeth which lifteth vp the waues therof.

26. They are caried vp to heauen & downe
againe to the deepe, their ſoule melteth in
them becauſe of their trouble.

27. They reele to & fro, and ſtagger like a
dronken man, & are at their wittes ende.

28. So when they cry vnto the Lorde in
their trouble, hee deliuereth them out of
their diſtreſſe.

For

For he maketh the stormy windes to ceasse, so that the waues therof are still. 29.

Then are they glad because they are at rest, and so he bringeth them to the hauen where they would be. 30.

O that men would therefore praise the Lord for his goodnes, & declare the wonders which he doth for the childrē of men.

Glory be to the Father. &c.

The lesson Mat. 8.13.

AND when Iesus was entred with his disciples into ỹ ship, there arose a gret tempest in the sea, so that the ship was couered with waues, but he was a sleepe. Then his Disciples awoke him, saying, Master saue vs, we perishe. And he sayde vnto them, why are ye fearefull O ye of little faith? Then he arose and rebuked the windes and the sea, and so there was a greate calme. And the men marueled, saying, what mā is this that both winds and sea obey him.

If the Seas be rough.

Out of the deepe O Lord we call vpon thee, heare vs, O God, and haue mercy. Psal. 5.

we haue sore prouoked thine anger (O Lord) thy wrath is wared hot, & thy heuy displeasure is sore kindled against vs.

Put rebuke vs not in thine indignation, neither chastē vs in thy displeasure. Psal. 6.

Judit.8. In deede we acknowledge that all our punishmẽts are lesse thẽ our deserunings.

Job.11. But yet of thy mercy (O Lord) correct vs to amendement, and plague vs not to our destruction.

Sap.11. Psa.25. Turne thee vnto vs and haue mercy, for we are desolate and in great misery.

Psa.79. So we that be thy people and the shepe of thy pasture, shall gine thee thankes for euer, and will be alwaies shewing forth thy prayse, to all generations. Glory be to the father. &c.

The prayer.

O Lorde God the Father of comforts and God of all solace, which art euer myndfull of thy mercy, and carefull to keepe promise, who also cõmaundest vs to call vpon thee in our troubles, with hope of full release at the brinke of our deepe daungers, we thy poore children craue thy hande now to helpe vs, which are destitute of further ayde in earth, then this our litle ship. we are inuironed with these huge roring seas, horribly raging, and breaking in vpon vs. The winds are vehement, & grow to increase in stormes, our sinnes be heuy, and Satan seeketh to sinke vs. In our selues we distrust, but

in thy mercy we repose our earnest confidence, and in the humbled state of these our soules, we beseeche thee to heare vs. Graunt vs thy Christ his presence in our ship. Awake, O blessed sauiour, & help vs lest we perish. Thou seest our case & cause of feare, thou knowest our weaknes, O Lord encrease our fayth. Commaund the winds to cease their violence, cõptroll the seas, and set them quite vnder vs. Keepe whole our maſtes, prouide safety to our sayle, holde steddy our helme, and be thy self the master of our ship. Giue vs grace to haue like care to serue thee in seming & supposed securitie, as we haue desire to receiue thy helpe in this our present aduersitie. Keepe vs euer to be thine, and vouchsafe to stand for vs to thy Fathers iustice. Conduct vs to land, and safely set vs to our seuerall dwellinges for thy names sake. Blesse our soules with thy spirite, & be mercifull to our Church and Queene, her honorable Deputies, Councellours, Presidẽts, & Magistrates. Gene them and vs faythful harts to heare thy worde, & encrease thy good gifres in the teachers of the same. Finally, our selues, our soules & bodies, we commit into thy

merci-

merciſull handes, deliuer vs at thy good pleaſure for thy holy names ſake, we beſeech thee, to whom with the Father and the holy ghoſt, be all honour and glory now and for euer. *Amen.*

But if the Seas be quiet, and paſſage pleaſaunt, then ſay thus, and pray.

O Lorde our good God, howe excellent is thy name, wonderfull are thy worke, but thy mercy farre aboue meaſure. If we deſcende into our conſciences to ponder the poyſe of our ſinne, what may we looke for but vengeaunce, beholding thee for iuſt? Theſe ſenſles Creatures, the winde and ſeas, doo dayly ſerue thee in ſilent obedience: and all other inferior created things doo euer yeelde thee obſequie. But we for whom all theſe are made, and dayly are benefited by them, do neuer ſtande vpright before thee. And at this preſent Lord we feele the truth of thy louing promiſe giuen to all them that truſt in thee. For thou haſt called away the elder ſtormes (the correction of ſinne and triall of fayth) and ſente vnto vs this pleaſant gale, hauing the winde ſeruiſea-

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ble to our humble desires, & these mighty waters to worke our willing effects. Vouchsafe vs pardon by Christe, for our iniquities, and the continuaunce of this pleasaunt passing, vntill we be arriued the port (in thee) of vs desired. Keepe vs we pray thee O heauenly father, from all perils in the sea, and saue vs by thy mighty hande in earth. Guyde vs with thy spirit in the ship of thy holy church, through the raging seas of this wicked world, & bring vs through true fayth safely to the celestiall hauen of our inheritaunce, that there with the companie of al heauenly passengers, we may prayse thee euerlastingly. Graunt vs, and thy whole churche, these our requestes, for Christe our Lorde thy sonnes sake. In whose name we make to thy mercy our petition thus: *O our father which art in heauen. &c.* *Laus Deo.*

Hauing safely arriued let the godly company together say or sing the 103 Psalme, and then this thanksgeuing, thus.

ALL honor & prayse we yeelde to thee O God our louing father, who in thy great mercy, notwithstãding our former liues,

lines, & present sins, some distrusting thy louing helpe, some not caring to cal vpon thee (and some most desperately blaspheming thy holy name) hast thus most mercifully deliuered vs, and to this safety on land in thy great mercy brought vs. Now Lord again we beseech thee to defend vs, that hauing safely passed ỹ surging seas, we be not, through our weaknes, & Satans temptation, drowned in the voluptuous riuers of fleshly lustes, or choked with the foggie mists of popish or carnal practises, but that we may attende vpon the sonne of righteousnes, Christe our Lorde, and may be conducted to the hauē of our celestiall Jerusalem, by the moste pleasant purifying winde, the spirite of truth. Which spirit as he bloweth where he listeth, so vouchsafe him euer to take vs with him during our naturall liues, in the faythful and true seruing of thee, and neuer leaue vs destitute of his holy aide, vntil thou hast (for thy christes sake) crowned vs in glory. To whom with thee and the same holy ghost, three persons, and one & only God, be all honor and glory for euer and euer. Amen.

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Laus Deo per Christum.